

*the Use and Antiquity of Musick in  
the Service of God.*

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S E R M O N

Preach'd in the

CATHEDRAL-CHURCH

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WORCESTER,

Septemb. 14. 1737.

A T T H E

Annual Meeting of the three Choires,  
Worcester, Gloucester and Here-  
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By RICHARD BANNER D. D.

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To the REVEREND the  
**CLERGY**  
AND  
**GENTLEMEN,**  
MEMBERS of this SOCIETY  
FOR  
Promoting CHURCH MUSICK,  
AND OTHER  
CHARITABLE OFFICES.

This SERMON,  
Printed at their REQUEST,  
Is Humbly DEDICATED to THEM

By

Their most Obedient

Humble Servant

RICHARD BANNER.

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By

THE REV. GEORGE

HUMPHREY

LONDON: Printed by



## James V. 13.

*Is any among You afflicted? let him Pray. Is any merry? let him Sing Psalms.*

**T**HE two principal Branches of Divine Worship are Prayer and Praise, by the one we acknowledge our own Insufficiency, and upon that Account beg of God a Supply for all our Wants, by the other, we gratefully acknowledge the Divine Goodness, in returning Thanks for the Benefits we have already received. The Former, the Scripture recommends to Us under these different Appellations of Supplications, Prayers, and Intercessions, the Latter, under the several Names of Psalms, Hymns, and Spiritual Songs. Each of which, tho' they are included under one general Term, yet they have some specifick Difference, whereby They are distinguished one from another.

My Business being at present to speak to that Branch of Divine Worship which consists in Praises and Thanksgivings, it may not be improper before I proceed any farther, to explain each particular Species of it, and to shew, how those several Terms of Psalms, Hymns and Spiritual Songs, tho' each of them are included under the general Term of Thanksgiving, are yet

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notwithstanding, distinguished and differenced one from another. An Hymn then is properly a Song of Praise only. An Ode, or Spiritual Song, contains not only the Praises of God, but likewise Arguments of Exhortation, Excitements to Vertue and the like. These two may be the Subject both of our private as well as publick Devotions, but Psalms seem to be appropriated to the publick Service of God in the Temple, being always accompanied with the Psaltery, Harp, or other Instruments of Musick, exciting and assisting Us to praise God with all our might.

These then being differenced only with Relation to the Subject matter, or manner of performing them, I shall from the near Affinity and Relation they stand in one to another include them all under one general Head, and so by Singing of Psalms comprehend all Acts of Praise, whether it be by Psalms, Hymns, or Spiritual Songs. All which being expressed by Singing, or with a melodious Voice, I shall from hence take Occasion to consider

- I. *First*, The Use of Singing in general in the Service of God.
- II. *Secondly*, Consider it as it is practised in our Church, and shew how it corresponds with the Practice of the Primitive Christians.
- III. *Thirdly*, Consider the Fitness and Usefulness of it to raise our Devotions.
- IV. *Fourthly*, Give some Rules how to make a Beneficial Use of it.

I. *First* then, I am to consider the Use of Singing in general in the Service of God.

Now tho' some Men have at some particular Times thought so far below their Reason as to question a great Superintendant of the World, have imputed the Beauty and Order of the Universe to chance, and so have not troubled themselves about the Service of a great Creator, yet the Insufficiency and Dependency of all created Beings, carrying in it an irresistible Proof of the Almighty Power of God, did upon the result of all, determine Mankind to a religious, and especially to publick Worship. The Object of our Worship being then thus fixt upon, the Consideration of our own Infirmities, and the bountiful Supplies, which Mankind daily receives from the Grand Store-house of Heaven, determined likewise the Manner of It.

As therefore Adoration in general is the proper Act of a rational Creature towards his Creator, so Praise and Thanksgiving are the genuine Offspring of a Mind truly sensible of its own Wants, and the constant Supplies we daily receive from the Hands of our Creator and most bountiful Benefactor. Now Praise being nothing else but a grateful Return for some Benefit received, express'd by some outward Act of Acknowledgment for it; as it proceeds from a chearful Sense of the Benefaction, so the Mind chooses to express her Gratitude in such a Manner, as may both manifest, and at the same Time promote and encrease this her Alacrity. And since nothing affects the Mind more agreeably,  
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than Musick doth, so She fixes upon That, as the most natural, and fit, to express her Thanks, as being what raises the Soul to the highest Pitch, adds pleasure to Duty, entertains our Selves, while we are at the same Time singing forth the Praises of the Lord our God. Upon which Account we find that in all Religions, whether true or false, Musick has been the principal Ingredient of the devotional Part of them. I shall not here search into the Rituals of the Heathens, to shew what their Practice has been in this Respect, I shall only observe to You, That as the best of the Philosophers own'd the Providence of the gods, and their particular Love and Benevolence to Mankind, so they also believed that Musick was from the Beginning a peculiar Gift and Favour of Heaven, as being necessary to raise the Mind to a more sublime and exalted Way of Praising the gods and good Men. Accordingly the ancient Poets have represented Musicians at the Table of Kings singing the Praises of the gods and Heroes, and this They did not out of Levity, and for vain Mirth, but that by singing the Praises of their gods, and other useful Composes, their Minds might not be neglected while they took Care of their Bodies, and that from a Reverence of the gods, and by the Example of good Men they might be kept within the Bounds of Sobriety and Moderation.

As for the Practice of the Jews in this Respect, he must be a great Stranger to the historical Part of the Old Testament, who is altogether ignorant of it. The great Care and Pains

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which King *David* took, to compose Psalms for the Service of the Temple, to deliver them to be set by the best Masters of Musick, to provide Instruments of all Sorts for the more majestick and solemn Performance of them, shews that he looked upon this as no inconsiderable Part of divine Worship. And if we will believe Mr *Mede* (a), the Book of Psalms was the Jewish Liturgy, or the chief Part of the vocal Service, wherewith they worshipped God in the Temple. This, says he, is evident by the Titles of the Psalms themselves, which shew them to have been commended to the several *Quires* in the same, *To Asaph*, *To the Sons of Korah*, *To Jeduthun*, and almost forty of them; *To the Magister Symphoniae*, the perfect or Master of the Musick, as Forms whereby to thank the Lord. And Bp. *Stillingfleet* (b) observes that our Saviour himself was frequently present at the Temple Musick, which begun in Course after the Jewish Oblation was over. And no doubt but that Hymn which he and his Disciples sang (c) after the Paschal Supper, when instead thereof he instituted the Eucharistical Sacrifice of his own Body and Blood, was in Conformity to the Custom of the Jews to sing Psalms and Hymns after Supper, and especially over the Paschal Lamb. Which practice of theirs being no Part of their Ceremonial Worship, but a part of natural Religion, comes hallowed and recommended to Us, by the Practice and Example of Christ himself, and is farther enforc'd by that of his Apostles and Primi-

(a) *Mede* Diatrib. I. p. 2. (b) *Discourse of the true Antiquity of London* 576. (c) *Mat.* 26. 30.



tive Christians, in the Succeeding Ages of the Church. *Paul* and *Silas* sang Praises unto God (a) when in Prison, and *St Paul's* Reproof of the irregular Practice of the *Corinthians* that when they came together every one of them had a (several) Psalm (b), shews that Psalmody was then an acknowledged Part of the publick Service of the Church. And accordingly *Pliny* giving an Account to *Trajan* the Emperor of the Practice of the Christians under his Jurisdiction, when Christianity was under a Cloud, and the faithful Assertors of Christ's holy Religion, were forc'd to worship him clandestinely and by stealth, says of them, *quod soliti essent ante Lucem convenire Carmenque Christo, quasi Deo dicere secum invicem* (c), that they met together before Day, and alternately sang Hymns to Christ, as to God. To this let me add the Testimony of *Dr Cave*, that accurate Enquirer into Church Antiquity, who informs Us that Singing of Psalms among the Primitive Christians (d) was Part of their private as well as publick Devotions. Which Usage running thro' all Religions, as well true as false and being derived down to Us by the concurrent and uninterrupted Practice of every Age of the Church, shews that it is not a Thing of positive and arbitrary Institution, a Jewish Ceremony or Pagan Superstition, but as I hinted before, Part of natural Religion, authorized, and recommended by the Unanimous Voice, and Suffrag of all Mankind.

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(a) Acts 16. 25. (b) 1 Cor. 14. 26. (c) Plin. Ep. L. 10. 9.  
 (d) Cave's Prim. Christianity. p. 1. L. 9.

It would be endless, as well as needless, to search the Records of Antiquity, the Rituals and Liturgies of the Primitive Christians, as our own Church is as it were a Transcript of the Primitive Practice, so by casting our Eye upon Her, we may as in a Mirror behold the constant Practice of the Universal Church. I shall therefore, in Pursuance of what I first proposed, proceed in the *Second* Place to consider

## II. The Use of Psalmody as practised in our Church, and shew its Correspondence with the Practice of the Primitive Christians.

And here we may take notice that immediately after the Beginning, after the Soul hath as it were unloaded herself of her Sins by an humble Confession of, and a passionate Desire of Pardon for them, She begins to break forth and to mount up in a more exalted Strain, desiring of God to open our Lips that our Mouth may shew forth his Praise. Then follow the Psalms, pursuant to the Practice of the Primitive Church, as may be gathered from *Balsamon's* Comment upon the second Canon of the Council of *Antioch*, who tells us  $\mu\epsilon\tau\grave{\alpha}\ \tau\grave{\eta}\ \epsilon\upsilon\alpha\rho\eta\tau\eta\ \alpha\upsilon\tau\omicron\kappa\alpha\ \psi\alpha\lambda\mu\omicron\iota\ \sigma\iota\kappa\iota\lambda\omicron\gamma\omicron\upsilon\tau\alpha\iota$  immediately after the Beginning the Psalms are sung. The Manner of which was alternately or by turns, the (a) whole Congregation with like Alacrity dividing between them the Sentences, wherewith they strive which shall most shew his own, and stir up others Zeal to the Glory of God, whose Name they magnify. This Practice,

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(a) Mr Hooker's Eccles. Polity. 239.

*Theodorit* informs Us (a), first began in the Church of *Antioch*, but whether it was derived from *Ignatius*, who, (as *Socrates* (b) relates it) having in a Vision heard the Angels celebrating the Praise of the Holy Trinity with *alternate* Hymns, introduced the Use thereof into that Church, is a Matter of Doubt, and what I am not at present concerned to make a prolix Enquiry into. All that I shall observe is, that it is on all Hands allowed to be of very great Antiquity. And *Pliny* in his foresaid Account of the Christians in his Time, is by learned Men thought to allude to it, when he says they used to sing Hymns to Christ *secum invicem* by turns or one to another. To this let me add that there is this peculiar Use in alternate Singing, that as by a long and uninterrupted Continuance in any one Thing the Body is apt to be tired, and the Spirits to flag, so by Singing alternately, and in Course we do as it were relieve one another, and agreeable to the Apostles Exhortation (c), we do mutually speak one to another in Psalms and Hymns and Spiritual Songs, singing and making melody in our Heart to the Lord.

Add to this that as every Psalm is concluded with the *Gloria Patri*, that ancient Doxology of the Christian Church, so while one Part acknowledgeth all Glory to be due to the eternal Three the other declare their Assent, by asserting

(a) Οὕτω πρῶτον διχῇ διελόντες τὰς τῶν ψαλλόντων χορὰς, ἐκ ἀξιοῦ ἔσθ' ἐν τῷ Δαϊπικῇ ἐδιδάξαν μελωδίαν. Theodor. Eccl. Hist. L. 2. c. 2.

(b) Ἰγνατίου Ἀποχρείας — ἐπίσκοπος ὁπτασίαν εἶδεν Ἀγγέλων, ἀπὸ τῶν ὁποίων ὕμνων τῷ ἁγίῳ Τριᾷδα ὁμνούντων, καὶ τὸ πρῶτον ἑκάστην τῶν ὁποίων Ἀποχρείας ἐκκλησίᾳ περὶδωκε. Socratis Hist. Eccl. L. 6. c. 8. (c) Eph. 5. 19.



to be no more than what was in the Beginning, and shall continue to the End of the World.

And lest our Minds should lie fallow while our Voices are thus employed, our Church has intermixt some Part of Scripture taken out of both the Old and New Testament, thereby adding Instruction to our Devotion, that while we are Singing with the Spirit, we may be enabled to sing with the Understanding also. Which Practice is as ancient as the Council of *Laodicea*, held in the Year 367, which in the 17 Canon has decreed, that whereas formerly the *Psalmody* was performed most of it together, it should now be intermixt with Lessons, that the Attention of the Congregation being the better refresh'd, and secured by that Variety, might with greater Alacrity joyn and attend to the Subsequent Hymns of the Church. These followed immediately after the reading of each Lesson, and as the Glory of God was the principal Scope and Subject of them, so they were to be performed with a more exalted Strain. So that whereas the preceding Psalms by reason of the great Variety of Matter contained in them, were Sung in *plano Cantu*, in an easy and as it were, inartificial a Manner, that all the People, such as were unskilful in the Art, and Rules of Musick might be able to joyn in them, These are Sung in a more elaborate, and I may say, *musical Way*, whereby we do as it were summon up the whole Powers and Faculties of our Souls, not only imitating, but joyning with the Celestial Choir. And as they fill Heaven, so do we fill Earth in singing forth the Glory of God.

There are other Parts of her Liturgy which our Church has appointed to be Sung, such as the Creed, the Litany and the like, but as I shall have occasion to speak to these under my second general Head, so I shall not at present insist upon them, but proceed to that which is altogether *Eucharistical*, the Communion Service. Antecedent to which was the *Introitus*, being a certain Psalm devised as well for a decent Employment of the People, as a necessary Act of Thanksgiving, that the Choir might be taken up in Singing Glory to God, while the Priest was ascending up to the Altar, there to offer up the Commemorative Sacrifice of Christ's Death and Passion for the Redemption of Mankind. This is not indeed prescribed in our present, tho' it was retained in our first reformed Liturgy. And as there is no Objection it is liable to, so the Use of it is continued in some Cathedrals, and it were to be wished, it would become more universal, that others would follow their Example and not content themselves with a bare *Voluntary* in lieu thereof.

The Time would fail me should I attempt to run thro' every Part of this Office, I shall only observe to You in general, that as the whole Office is *Eucharistical*, and in a great Measure *Musical*, so the Prayer of Consecration itself, was by the Ancients appointed to be *Sung*. This *Justin Martyr* calls the *Long Prayer*, and the Learned Dr *Grabe* in his Notes upon this Passage, observes that (a) *Proclus* in his Tract con-

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(a) Ait Proclus in Tractu de Traditione divinæ Liturgiæ. My-  
 sticum Domini Corporis Sacrificium Consolatione plenum depre-  
 hendentes,



cerning the Tradition of the divine Liturgy tells us (with regard to the Apostles themselves) that receiving the Mystical Sacrifice of the Lord's Body, they celebrated it with a Song of great Length, and then he adds do not wonder at the word Song, for the fourteenth Chapter of the first Epistle of St *Paul* to the *Corinthians* (to mention no more) shews that it was not at all inconsistent with the Practice of the Apostles themselves.

In Conformity whereunto in the Book of Reformation (a), of Doctrine, and Administration of the Divine Sacraments, &c. in the Form of Administring (b) the Lord's Supper we have these Words. *Let the Priest Sing the Words of the Lord's Supper, our Lord the Night in which he was betrayed, &c. which Words must be Sung of the Priest with great reverence, and plainly that they may be well understood of all Men. And the People shall say to these Words, Amen, which all the old Church observed, and the Greeks do yet observe the same.*

This Book was published by the Authority of *Herman* Archbp. of *Colen*, and that too not without the Advice and Aprobation of many pious

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hementes, prolixo Cantu illud celebrarunt. Noli mirari Cantum, neque enim omnino ab Apostolico ritu alienum fuisse, vel sola Pauli Epistola 1. ad Corinth. cap. 14. docet, alia ut taceam. Just. Martyris Apol. 1. pro Christ. Ed. Grabe p. 126. (a) Simplex & pia deliberatio, qua ratione Christiana & in verbo Dei fundata Reformatio Doctrinæ, Administrationis divinatorum Sacramentorum &c. instituenda sit. (b) Statim post hæc à Sacerdote Verba Cœnæ Dominicæ canantur Germanice. Dominus noster ea nocte quâ traditus est, &c. cani vero à Sacerdote hæc Verba debent summa Religione, ac clare, quo ab omnibus probe intelligantur. -- Id observatum est ab Universa veteri Ecclesia, & observatur adhuc à Græcis. XCVI.

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and Learned Men, as he himself informs Us (a). And Dr *Brett* tells us (b) that this Book of Reformation was compiled by the joynt Labour and Agreement of *Philip Melancthon*, *Luther's* inseparable Friend, and the Writer of the Apology for the *Augustan Confession*, which all the *Lutherans* subscribed, and by *Martin Bucer*, one of the first Heads of the *Calvinist* Party, and had a great Hand in reforming our first Reformation.

Singing then we see, as now practiced in our Church, was always a principal Part of Divine Worship, being accompanied with the *Organ* and divers other Kinds of *Musical Instruments*.

The Use of which in our *Parochial*, as well as *Cathedral Churches*, was not wholly reformed away till of late Years. For as Dr *Heylin* (c) informs Us, at the Reformation, not only the Queen's Chapel, and all Cathedrals, but many Parochial Churches also had preserved their Organs, to which they used to Sing the appointed Hymns, that is to say the *Te Deum*, the *Benedictus*, the *magnificat*, the *nunc dimittis* and the like with the Addition of Cornets and Sacbuts on the solemn Festivals. In which Account of his there is no mention made of the Practice of Singing Psalms, as now made use of in our Parochial Churches. The first Rise of it being in the Reign of K. *Edward the Sixth*, when Part of

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(a) Multos igitur Viros, & eos exercitatos, & Dei timore, spirituali prudentia, & Doctrina præditos, in colloquium adhibuimus, cum quibus diu, multumque collocuti omnia fideliter expendimus, tandem Dei beneficio sequentem Formam &c. ordinavimus. Ep. Lecturis. (b) Dissertation concerning Liturgies. p.14. (c) History of the Presbyterians; p.254.

King *David's* Psalms was turned into Metre by *Sternhold* one of the Grooms of the Privy Chamber, and the rest afterwards by *Hopkins* and others, who had retired into *Geneva* in the Time of Queen *Mary*. This *rhyming Performance* as it engaged the Fancy of the Ignorant People too far, so as to make them lessen their Regard for the other Parts of the Service, so being set up in Opposition to the more *artificial Musick* made use of in Cathedrals, when the Puritan Faction grew up to Strength and Assurance, this *Metre* made the ancient Hymns disrelished, and in many Places both Vocal and Instrumental to be thrown out of the Church, as Savouring too much of *Judaism*, and tending rather to natural Delight than the Glory of God.

At first indeed the Party were somewhat modest, and Sung them only in their private Houses, afterwards they adventured to sing them in the Church, but by Way of Entertainment only to take up the Time till the Service began, till at last they not only Sung them as Part of the Service itself, but proceeded to print them at the End of their Bibles, as set forth and allowed by publick Authority, and to esteem them as the most Divine Part of God's publick Worship. Whereas those who have searched into this Matter (a) with the utmost Care and Curiosity, could never discover any Authority either from the Crown or Convocation, their Allowance consisting rather in a Connivance than Approbation of Them.

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(a) History (Heylin's) of the Presbyterians. 248.



I would not here be understood as if I were for setting aside the Use of singing Psalms, as now practised in our *Parochial* Churches. Things may be good, or at least innocent in themselves, tho' introduced with an Evil Intent, and the Continuance of them may be laudable enough, whatever the Design might be of Those who first brought them in. All that I contend for is the *perfecting* and *refining* it, and if Instrumental Musick can be any Ways serviceable to this End, as most certainly it is, it seems to me very unreasonable to think that King *David's* Psalms are still fit to be used, and the Way of singing them which himself has appointed, *viz.* by Instrumental as well as Vocal Musick, be so much unbecoming the Christian Church.

For why should the harsh unpleasing Voices, and unskilful Singing of common People, be thought more agreeable to *Gospel Worship*, than the grave and melodious Instrumental Musick which tends to regulate the Time, and rectify the Tune, checks and prevents the over eagerness of some, drowns and mollifies the clamorous Harshness and Untuneableness of others and in short adds such a grave and decent Solemnity to the whole Performance, as may make *Harmony* and *Devotion* meet together. And would Men bestow as much of their Time and Pains in being instructed in the *more sublime* Parts of Church Musick, as they do in this *low Branch* of it, they might by the Assistance of an *Organ* and those other Helps which always attend it be able to revive the Practice of our first Reformers, and to make our *Parochial* Musick in some

Sort resemble that of the *Cathedral* or *Mother* Church. Happy should we be were we in Such a Case, happy should we be could we thus Sing forth the Praises of the Lord our God.

In Order whereunto, let it be considered, that as there are *Diversities of Operations* in the Church of God, so there are likewise *Diversities of Gifts* too, that is, certain Qualifications, and Perfections, which the Holy Spirit of God has bestowed upon different Men, in order to enable them to perform the several Parts thereof. For, as a late Divine of our Church hath observed (a), in the *great Body* of the Church there are, and must be several Members having their several *Uses, Offices, and Stations*: among which he reckons some (b), who are of a Sanguine, Chearful, and Debonair Disposition, having their Imaginations, for the most Part, filled and taken up with pleasing Ideas, and Images of Things; seldom or never troubling their Thoughts, either by looking *too deep* into them, or dwelling too long upon them. These, says He, are not properly *framed* to serve the Church either in the motley, dark, and less pleasing Parts of Religion, but are fitted rather for the Airy Joyful Offices of Devotion; such as are *Praise and Thanksgiving, Jubilations, and Hallelujahs*, which are indeed not so difficult, are yet as pleasing a Work to God as any other.

For a constant and regular Supply therefore of such Men to attend upon God in the Service of the Temple, it is recorded of King *David*

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(a) Dr South Ser. V. 3. p. 520. (b) p. 522.



that he not only divided the *Levites* into *Courses*, (a) *four thousand of which praised the Lord with the Instruments which he had made to praise there-with*; but likewise gave *Solomon* his Son (b) a *Pattern for the Courses of the Priests and the Levites, and for all the Service of the House of the Lord*. In Conformity whereunto He appointed, according to the Order of *David* his Father the Courses of the Priests to their Service, and the Levites to their Charges, to praise and minister before the Priests as the Duty of every Day required (c).

How far the Christian, has followed the Example of the Jewish Church in this particular may be gathered from the Canons and Constitutions of the first and purest Ages of it. For as her Service was, as it were, one continued Act of Praise and Thanksgiving, so there was a certain Order of Men, called *Psalmistæ* or Singers set apart for the more decent, and regular Performance thereof. The (d) *Apostolical Canons* make mention of them. And the *Laodicean* (e) prohibit all others to Sing in the Church, except these Canonical Singers, such as were Skillful in the Art of Musick, and could sing by Book (f).

As to what Concerns our own Church and Nation in this particular, it has been observed by a late great Bishop (g) of this *Church and Diocese*, that every Cathedral at its first Institution, was as the Temple to the whole Diocese

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(a) 1 Chron. 23. 5, 6. (b) Chap. 28. 11, 13. (c) 2 Chron. 14. (d) Can. Apost. 19. 61. (e) Can. Laod. 15. (f) *Ἀπὸ διψήσας*. (g) Dr Stillingfleet's Discourse of the true Antiquity of London. p. 569.

where the Worship was to be performed in the most decent, constant and solemn Manner; for which End it was necessary to have such a Number of Ecclesiastical Persons attending there, as might still be ready to do all the Offices belonging to the Christian Church, such as constant Prayers, and Hymns, and Preaching, and the Celebration of the Sacrament, which were to be kept up in such a Church, as the daily Sacrifice was in the Temple of Old. And accordingly we find, that (except in the late Times of Ignorance and Confusion,) there always was, and still continues to be, as well in these, as in several other Places of this Kingdom, a select Number of Men, set apart and qualified to sing the Praises of God, as King *David* advises with Understanding, that is, Skilfully, as Bp. *Patrick* has explained it, and as the Royal Psalmist elsewhere explains himself. If for want of these necessary Helps in our *lesser Churches* we fall short of these Performances, let us endeavour after them as much as we can, and not think to bring down the Service of the *Temple* to that of the *Synagogue*, because we cannot attain to the Height thereof.

It is certain the Worship of God in his Temple, might have been performed after a Sort, by a far less Number of Men, without the Courses of Singers, and Levites and Priests of several Ranks, who were required to attend it. But God would be worshipped in a Way most becoming his Greatness and Majesty. And, if to the Voice of Melody, the Use of the *Psaltery* and *Harp*, *Organs*, tenstringed *Instruments*, and

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loud Sounding *Cymbals* contributes any thing to the Solemnity of divine Worship, or the greater Grandeur in Religion, then there arises an Obligation to promote it, proportionable to our Circumstances, and the general Concernment we have therein. Since we ought to serve God with the best Member that we have, and in the most high and exalted Manner to praise him in the Assemblies of the Saints. I proceed now

III. *Thirdly*, to shew the Fitness and Usefulness of Musick to raise our Devotions.

In Order to which let me take notice that there is such a Dependence of the Soul upon the Body, that its ordinary and natural Operations may in a great Measure be said to flow from thence, and to be more or less regular according to the happy or disordered Temperament of those vital Qualities, out of whose agreeable and regular Commixion the good Estate of the Body is formed and composed. And tho' the Body has not that *over-ruling* Power, as to controul the Operations of the Soul, yet it has a *disturbing* Power, to hurt and hinder them, and so to render them more or less active, according to the various Dispositions the Body is in. Whatever therefore tends to remove that restraint which by the Indisposition of the Body is laid upon the Mind, does so far tend to quicken and enlarge its Operations.

It would require a deeper Insight into the Philosophy of Nature, than Mankind on this Side the Grave is capable of, to give a rational and Satisfactory Account, of the differ-



rent Effects that Musick has upon the Mind. I shall only observe to You in general that as Experience can testify that nothing has a more moving Efficacy, or can controul the several Faculties of the Soul, with a more absolute Power than Musick doth, so the Ancients (a) reckoned those who had no Ear or Genius to Musick, stupid; whose Frame was disordered, and the Elements of their Composition at War among themselves.

Are our Minds then enraged with Passion, and transported with heat, It can infuse into them such a grave, sedate, and sober Mediocrity, as not only to allay those exorbitant Sallies, but to change our unruly Passions into more exalted Extacies of heavenly Joy. Thus when the *Evil Spirit of God was upon Saul*, immediately upon *David's* Playing upon the *Harp*, he was *refreshed and was well, and the Evil Spirit departed from him* (b). In short it can adapt itself to every Passion, can excite Chearfulness in the sad and melancholly; add Courage to the timorous and fearful; Resolution to the Wavering and Unstable, can add Wings to our Devotions, inspire Us with fresh Vigour and Alacrity, and prevent that Sloath and Weariness which Labour and Assiduity is apt to create.

From these several Effects that *Musick* hath upon the Mind of Man, it is that the Church in all Ages has thought it proper to be made use of in the different Parts of her Devotions,

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(a) A Treatise of Musick by Alex. Malcom. 478. (b) 1 Sam. 16. 23.

as being a suitable (a) Attendant on divine Service.

And tho' it may seem to be principally designed, for *Hallelujahs* and *Songs of Praise*, as the genuine Offspring of a grateful Mind, and the natural Product of that *Chearfulness* and *Mirth* which my Text presupposes to be in those who are disposed to sing Psalms, yet it is not so peculiar to the *Voice of Praise and Thanksgiving among such as keep Holyday*, but that it may be adapted even to the deep and melancholly Sight of a broken and contrite Heart. And as the Soul may sooner be *courted* than *stormed* (b), so perhaps the soft and moving Notes of a grave and Solemn *Dirge*, may be more irresistible, than the more chearful and sprightly *Airs*. *Hol David* had his *Penitential*, as well as *Psalms of Thanksgiving*, and probably his *Lamentation over Saul and Jonathan* was sung or set to Music as well as his *Songs of Triumph* for Victory over his Enemies. This will appear if we consider that this *Lamentation* was not the Effect of a sudden Passion, but of mature Premeditation and such as was designed to be used in Memory of the Occasion of it. For it was a *Poetical Composition*, and the Word *קְרָנָה* by which it is expressed may signify a *Funeral Anthem*, it being customary among the Jews not only to sing the *Dirge* over the Dead, but to teach them to others to be made use of upon solemn (c) Occasions. And this is agreeable to the Version of the Septuagint, which is, that *David* lamented this *Lamentation*.

(a) Dr Hamond on Ps. 150. 3. (b) Collier's Essay on Musick. (c) 2 Chron. 35. 25.



tation upon *Saul* and *Jonathan* his Son, and caused *It* (i. e. the Lamentation, or Funeral Ode) to be taught the Sons of *Judah* (a).

This Interpretation perhaps may give some light to that Expression made use of in this Lamentation, He bad them teach the Children of *Judah* the (Use of) the *Bow*. For tho' by that may be imply'd all military Discipline in general, as very necessary for a People that were in a State of War, yet that having no Relation either to the preceding or following Words, it cannot be understood in that Sense without an unnatural Transition from one Thing to another. Whereas did we consider this Lamentation as an Ode, *composed* and *set* upon the Occasion of *Saul* and *Jonathan's* Death, as likewise that it was usual to give Titles to those Odes from some principal Expressions in them, as the Word *Bow* is emphatically made use of in this Lamentation, so I cannot see why the whole may not properly enough be styled the Bow, as well as the 22 Psalm is called *Ajeleth Sahar*, or the *Hind of the Morning*, or the 32 and several other Psalms of *David*, were called *Maschil*, from the particular Tunes they were set to.

Musick then being useful as well upon these sad, as more joyful Occasions, I can see no Grounds for the Practice peculiar to some Churches of this Nation, who have wholly laid aside the laudable Custom of *Chanting* the Divine Service, or of others who excluded this so useful and necessary Help to Devotion in the

(a) Καὶ ἐηρώησεν Δαυὶδ τὸν ἦλυν τῆτον ἐπὶ Σαὺλ, καὶ ἐπὶ Ἰωνάθαν τὸν υἱὸν αὐτοῦ, καὶ εἶπε ὁ διδάσκαλος τῆς ψαλμῆς ἰσάδω. 2 Sam. I. 18.

Time of Lent, and other penitential Seasons of the Year. As our Church has given no Direction, for this Practice, so we ought to consider that the Soul has more need of Assistance in its dejected than in its exalted State, and consequently ought not to be denied those Helps, which, as the great Mr *Hooker* has observed, are as seasonable in Grief as in Joy. And accordingly our Church as thought Musick not improper to accompany the most solemn and grave Part of our Devotions, the Lytany being appointed to be Sung, as well as the Hymns, and other the most Seraphic Parts of her Service. Only I shall observe to You, that there is this Difference between them, that as the latter are performed in a more exalted Manner, as fitter to raise the Soul, and to fill the Mind with Extacies of heavenly Joy, so the other is performed in so marvelously grave and sober a Manner, that the Tongue of the most eloquent cannot set forth the deep Sorrows of a penitent Heart heavy loaden with the Burthen of her Sins, and imploring God's Mercy in the Forgiveness of them, in a more moving, pathetical and expressive a Manner, than what our Church makes use of upon this Occasion, and if any are displeased and offended at it, they do hereby either discover their own Ignorance, or what is worse a petulant Desire of finding Fault.

And now if to what has been said, we consider Musick in another Effect of it, as fit to inspire Courage and Resolution, and as such made use of in War, we shall see that it was not without good reason, that our Church ordered the

Creed

Creed to be sung as well as said. For that being the Symbol of our Faith, which we ought not only to confess before Men, but defend and maintain; by Singing our Creed we not only publickly declare our Faith, but do as it were encourage and exhort one another manfully to stand up in the Defence of it, and mangre all Opposition earnestly to contend for this Faith which was once delivered to the Saints.

Indeed we do not find that the Creed was any Part of the ancient Liturgies of the Church. But in the Prayer of Consecration before the Sacrament, there was a rehearsal of the principal and fundamental Articles of a Christian's Belief, and as this, as I observed before, was chanted or sang, at, or *before* the Altar, so from this Example, we may found and vindicate the Practice of the Church in this Respect.

I shall however observe, that as the *Apostles*, the *Athanasian*, and the *Nicene Creeds* are made Part of the present *Liturgy* of our Church, so She has appointed Them all to be Sung (a). The like may be observed from the fore-mentioned Book of Reformation, which, after the solemn *Prayer* for all *Estates* of Men (not unlike to *Ours* for the *whole* State of Christ's Church) directs that the Creed shall be Sung (b). To which let me add the Observation of a learned Author with Relation to the *Nicene Creed*; the *Singing*

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(a) The Rubricks indeed say sung or said, by which I do not suppose She intended a *discretionary* Power to do either at Pleasure, but that in *Quires*, and *Places where they sing*, They should be sung, and said in *Parish Churches*, where they do not sing. (b) Post hanc Precationem solennem, Ecclesia tota canat Symbolum Fidei. XCV.



of which, says he, with all the Ornaments, and Figurations of *Harmony*, is but Yesterday's Business, and contemporary to the Organ: but however the same *Creed* hath been most certainly Sung according to the Improvements of Time, and at the least in *Plano Cantu* in a Psalm-Song Fashion ever since the (*Nicene*) Council itself (a).

Many other Testimonies might be produced in support of what I have advanced under this Head of Discourse, but I shall close it with the Authority of that Learned and Judicious Divine Mr *Mede*. Who having asserted that the Altar was ever in our Christian Oratorys accounted as *Solum Christi*, he adds, that all the Prayers and Devotions of the Church, were there Offered unto God and no where else, for many hundred Years, and still are in all the Churches of the Orient, so yet among the Lutherans, and in the Latin Church, their Mattins and Even Song, if of latter Years not at it, yet always near and toward it. *Desks* for reading Prayers, is a new Device, since the Reformation, never in the Church before. And having thus shewn the Place where, he proceeds to shew the Manner how they were offered up. These Prayers at the Altar, says he, whereunto the People were to say *Amen*, were read in a high, distinct, and Singing Tone, which might be heard, and understood at a great Distance of all the People. That *Submiss Reading* in Churches, *sine Cantu*, which we use now was not then in Use (b).

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(a) Mr Gregory's Discourse upon the *Nicene Creed*. 53. (b) Mr Mede's Works. Book 4. 819. p. 844.



I come now in the *last* Place to give some Rules how to make a Beneficial Use of Musick in our Devotions.

And here I shall in the *first* Place observe to You, that where *Musick* is the Subject, *Harmony* ought to be our chief and principal Care. Now, by *Harmony* I mean such an *Agreement* of two or more Sounds, whether in *Consonance* or *Succeſſion* striking the Ear in such an agreeable Manner, that tho' it is sometimes intermixed with *Discords*, tranſiently paſſing thro' the *Composition*, (as ſubſervient to the *Air*, rather than any Part of the *Harmony*) yet the whole is ſo artificially *contrived*, and ſo duly *modulated*, that from thence there reſults a pleaſing Variety and agreeable Sound. So that while the *Singers Sing Praises with their Voices with great Variety of Sounds*, there may be ſweet and pleaſant Melody. This then I ſay ought to be our chief and principal Care. Not that we ſhould entertain ſo low and mean Opinion of Almighty God, as to think that he can be pleaſed or delighted with it upon that Account; or that He hath any Affections or Paſſions to move. Such Notions are worthy only the gods of the Heathens: but let not the God of the Chriſtians be diſhonoured thereby. But this is added becauſe of our Infirmities, in order to aſſiſt our Weakneſs, raiſe our Affections, and enliven our Devotions. To which End the Performance ought to be *ſolemn* and *grave*, free on the one Hand from the Supine *Oſcitancy* of ſome, regardleſs of what they are about, and on the other from the clamorous *Noiſineſs* of thoſe

*Stentors* in Musick, who in some Sence serve God *with all their Might*. Men indeed *mighty in Operation*, but such as seem rather to *shout* than *Sing*. And accordingly with Respect to these two Sorts of Men the Trullan Synod has prudently ordained, that the Singers in the Church not only do their Business with Attention and Affection, but that they avoid all Yellings, and Vociferations, as being a *Force* upon *Nature*, and a Violence to the *Ear* (a).

There is a Strength of *Tone* peculiar to each *Voice*, which if strained too much, looses its natural Sweetness, and becomes harsh and unpleasant. And therefore Care ought to be taken that while Men endeavour to be loud, they preserve an Eveness, and Uniformity in Sound. Holy *David* indeed seems to recommend to us a more than common Loudness, when he says *Sing unto the Lord a new Song, play skilfully with a loud Noise*. But if we consider the Word ἀλαλάγμος, made use of by the *Septuagint*, it may signify a *Triumphant Hymn*, no Ways resembling the confused *Noise* of a *Camp*, to which it alludes; but such as being accompanied with *Skill*, and *Melody* best becomes the devout Harmony of the Church. And accordingly *Moses* hath taught us to distinguish the one from the other, when he says, *it is not the Voice of them that shout for Mastery, neither is it the Voice of them that cry for being overcome, but the Voice of them that Sing do I hear*.

The *Noise* then here recommended, is what is

the Result not of the *Loudness*, but of the *Multitude of Voices*, which when accompanied with Trumpets and other Instruments of Musick was so great, *that the Earth is said to rent with the Sound thereof.* And Blessed is the People that can thus know, and imitate the *joyful Sound*. In order to which it is to be wished, that *all the Lord's People were Prophets*, and that there were a joynt Concurrence of every Individual. But as it is not necessary, that every one should vocally joyn in these Acts of Devotion, so there are some, whom God has denyed the proper Organs for it, as having neither *Voice* nor *Ear*. Such Persons would do God more eminent Service, and (if without a Solcecism I may so speak) make a greater Addition to our Religious Harmony, by silently attending to, or at most by affectionately saying *Amen* at our Giving of Thanks, than by lending their *officious Assistance*; and by a fruitless Endeavour to bear a Part, break in upon, and disturb the Symphony of the whole. As there are Diversities of Gifts; (as I observed before) so there are Diversities of Operations too. And a Man may do God good Service in one Capacity, who perhaps would dishonour Him in an awkward Attempt to do it in another.

Should any Man come into our Assemblies, and find his Ears assaulted, with the various Sounds of disagreeing Notes, as if one had a *Psalm*, and another a *Hymn*, or to speak more properly, as if every one Sung in a different *Key*, would he not say *we are mad*? Whereas should *Concord and Devotion meet together*, and as it were mutual-



mutually *kiss and embrace each other*, as he cannot but be sensibly affected with it, so the Effect thereof would probably be this; that the first Conquest and Conviction being made upon the outward Senses, it will pass from thence triumphantly to the Heart, and so falling down he will worship God, and report that *God is in Us of a Truth*. This as we cannot but expect from the Regularity of our Devotions in general, so our Hopes cannot but rise in Proportion to the *Revival* of Primitive Harmony, countenanced and promoted by such Societies as These.

It has been an Observation that the Use of Musick increased in the Temple, as the Jewish Nation grew more polite, and were more firmly established in the Worship of the true God. From whence I shall beg leave to make this joyful Presage, that as the Disuse of it in this Nation, proceeded from that Deluge of Ignorance, Barbarity, and Fanaticism which in our Fore-fathers Days broke in upon, and overwhelmed the Land, so the Revival of it will be a means to expel that Evil Spirit from among Us, and that the one will triumph in the Down-fall of the other.

*Secondly*, The second Thing requisite is that the Musick itself be *grave and solemn*, suitable to the Occasion and Dignity of the Subject. And here I cannot but take notice, that our English Nation is happy in an unvaluable Treasure of *Compositions* of this Kind, which as they are inferior to none of other Nations, so in this they seem to excel, in that they are grave, solemn, and Majestick, wrote, if I may so express my-



myself, in a *Ecclesiastical Style*, free on the one Hand from the light Airyness of the Theater, and replete on the other with a moving, and withal a noble, and Religious Harmony. And if the Performances of other Churches, are equal to what we so lately have had a Specimen of in *This*, we cannot over-rate our Happiness in Both Respects.

And now I should put an End to this Discourse, but that there remains one Thing needful to be spoken to, *i. e.* that to these *Calves* of our *Lips*, we joyn the *Affections of the Heart*, and that we endeavour to be uniform and unanimous in Both.

As Concord is the Life of Musick, so Unanimity is the very Spirit of our Devotions. Between which there is so near an Alliance and Affinity, that the Holy Spirit has thought fit to express the one by a Term proper and peculiar to the other, *ἐὰν δύο ὑμῶν συμφωνήσωσιν*. *If two of You shall agree upon Earth, as touching any Thing that Ye shall ask, it shall be done for Them, of my Father which is in Heaven* (a). Let us then endeavour so to *Symphonize* and agree together, both in the *Unity of Spirit* and the *Bond of Peace*, that our Devotions may be the same both as to the *Matter* and the *Manner* of our Offering them up. By this Means we shall storm Heaven with a *holy Violence*, our Prayers and Praises will ascend up to the Throne of Grace, like the *Voice of many Waters*, and entitle Us to the Rewards of those, who are one even as He is One. To conclude,

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(a) Matth. 18. 19.

Let us lift up our *Hearts* as well as our *Voices* to the *Lord*, and then we need not doubt, but that God who *standeth in the Congregation of the Saints*, will, when we thus unanimously address ourselves to him, hear our Prayers and grant our Requests, and that thro' the Merits and Mediation of Christ Jesus our Lord.

*To whom with the Father, and the Holy Ghost be rendered and ascribed all Honour and Glory, Praise, and Thanksgiving both now and evermore. Amen.*



